Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

[For the Christian Register.]

MATT. VII. 13, 14.

For strait is the gate and narrow is the way"—

Oh! shun that Vista wide,
Where thoughtless myriads stray;
Where columns rise in glittering pride,
And graceful forms of fancy play;
And music breathes delirious joy around,
And Pleasures gilded wheels roll o'er the magic ground.

Religion throws a beam,
Along its ample course;
And in its dim perspective, gleam
The ghastly victims of remorse;
And distant trains of want and pain and woe:
And dark Destruction's cave bounds the dread scene below.

Yon narrow path-way seek,
By Self-denial, traced
Through barren rocks and mountains bleak,
Where toils and perils must be faced,
The gathering gloom no friendly tapers cheer;
And seldom wanderers though the dreary track appear.

Pass Death's dark valley o'er,
And on the raptured sight,
The City of the bless'd will pour
Its unimagined splendors bright:
Visions of bliss seraphic fill the soul;
And from the Throne Divine, pure joys eternal roll.

DOCTRINAL.

[For the Christian Register.]

EXTRACTS FROM A LETTER.

NO. III.

We now recur again to the apostle Paul, who expresses himself in the same manner, nearly, as our Saviour did, and who every where teaches the same doctrines. In 1 Cor. chap. viii. he says, "We know that there is no other God but one,—for though there be that are called gods, whether in heaven or upon earth (as there be gods many and lords many) but to us there is but *one God*, the *Father*, of whom are all things and we in him, and *one Lord, Jesus Christ*, by whom are all things and we by him." He says there are those in heaven and on earth, "who are called, or who *are* gods;" meaning probably those to whom the word of God came, or who had possessed an unusual measure of his spirit; and he takes this occasion to declare, that, nevertheless, there is but one only true God, and that that one God is the Father; and that there is one Lord Jesus Christ. Language could not be more explicit in declaring, that where any other person or being, is called god, it is in a sense different from that in which the Father is called God.

And he says again, There is "one God and Father of all;" not of all men only, but of our Lord and Saviour Jesus Christ, and of all that are called Gods, either in heaven or upon earth. After reading what the apostle here says, it would seem hardly possible that any one would presume to assert, that because Jesus is called God, therefore he must be the *very* God; it being plainly and directly declared, that the *Father only* is God. If these are the words of inspiration, there can be no truth in any doctrine or dogma, which declares, that the Son is God, in the highest sense of that word.

But, for a moment, admitting the fact, that we had no explanation of that word, and that with the exception of Christ, it had been applied to no being except the Father, the application of it to Christ, would afford no argument in proof of his Deity. For we are told by the apostle Paul, that in consequence of his humility and obedience unto death, even the death of the cross, the Father gave unto him this name. "Wherefore," he saith "God hath highly exalted him, and given him a name which is above every name." There is but one name which is above all others, and that is, *God*. So therefore, we see, that this name was not originally his own, but is the gift of the Father. And thence I infer again, that the application of the glorious name of God to the Saviour, constitutes no argument, that he is the only living and true God.

Having made these observations upon the use of the appellation, God, it may perhaps be unnecessary that I should say anything upon the other verse which you quote from the evangelist John. "In the beginning was the Word, and the Word was with God, and the Word was God;" as I should of course put the same construction upon the word God, when applied to Christ here, which I have put upon it when applied to him in other parts of the New Testament. I will however offer a few remarks upon it, in order that I may not seem to have a wish to avoid any passage which you may suppose proves a doctrine which I do not admit to be true. Now, supposing your construction be right that John here meant to declare that Jesus was God, the verse could be read thus, "In the beginning was God, and God was with God and God was God." How perfectly absurd would the verse thus be rendered. God was *with* God and God *was* God. Is it credible, that the Evangelist ever intended to commence his gospel with words so completely unintelligible, if but one meaning is to be attached to the word *God*, in each of the three places, in which it was used? Or, taking the verse as it stands, how can God be said to be *with* himself? If you take the last part of the verse to mean, that Christ was the very God, you make of course the preceding clause absurd, because it would say that the very God was *with* himself, which certainly conveys to my mind no idea at all. The word *with* evidently implies two distinct beings, as a being cannot be *with* himself. It clearly amounts to this wherever used in this manner, that the two objects are not the same. The verse is the same as if it had said, the word was *not* God and the word *was* God. So that it would be just as much against your position as for it, and therefore no evidence at all. But, understanding the term God, in the same sense in which I believe it to be used wherever it is applied to Christ, and as Christ himself said it should be understood, the verse is perfectly plain. "The word was with God and the word was God; that is, the power and wisdom of God, or the "image of God," or "God with us," as Jesus Christ is styled, in consequence of being filled with the fullness of God, or "with his spirit beyond measure." And besides, the construction which supposes that John meant to say, that Jesus was the *one God*, would be directly contradicting Christ's own declarations, which we have before cited. And we are never so to construe the words of the sacred writers, as to make them contradict the words of Christ; more especially, when they can be rendered so perfectly harmonious, as in this case. It is evident that St. John did not write this verse with any view of proving that Christ was God, because he says towards the conclusion, "These things are written that ye might believe that Jesus is the *Christ*, the *Son* of God." I cannot therefore believe that we have in this verse, any evidence in support of the position, that Christ was God himself.

Before leaving this subject, perhaps it may be my duty to notice the concluding remarks of John in his first epistle; as some have undertaken to assert that Christ is there declared to be the "*only true God.*" I believe that there are but few who so construe this verse, as to make it speak a language so contrary, to the general testimony of the New Testament. The verse is as follows. And we know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life." The verse is to me a plain declaration of the sole Deity of the Father. "This is the true God and eternal life," referring evidently to "him that is true." It being in fact almost an exact transcript of what this same apostle had before recorded in John xvii. 2, 3, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." John clearly meant, here to repeat what Jesus Christ had before said in his prayer to the Father, and not directly to deny what he had said, by asserting that the *Son* was the only true God.

I have thus endeavored to exhibit some of the reasons, for the faith which I profess, that Jesus Christ is not the Lord our God. I have indeed made use of but a small part of the testimony, which is found in almost every part of the New Testament. But what has been presented is sufficient to satisfy my mind. How far it has been satisfactory to you, it is impossible for me to judge. I cannot but believe, however, that it has been sufficient to lead you, at least to doubt, whether you have rightly understood the words of divine truth. E. E. B.

PRACTICAL.

[For the Christian Register.]

INTEREST OF GOD IN HIS CHILDREN.

The government of God is rendered a source of the greatest peace by the assurance of his affectionate interest in us. We ever feel a peculiar tenderness of interest in those who are entirely dependent on ourselves; we watch over them with solicitude, anticipate their dangers, attend to their wants, and strive to protect them from distress, and so contribute to their welfare. We should recoil from the thought of forsaking or injuring any, whom none but ourselves could defend or support. The simple consideration that God has created us, endued us with capacities of suffering and of joy, placed us in a world where we are so much exposed, and rendered us dependent entirely on his care, without which we are helpless and miserable, is of itself an assurance that he will ever regard us with compassionate interest, and, if we desert not him, never leave us defenceless and forsaken. Can a woman forget her infant child, and have no tenderness for the son of her bosom? She may forget; yet will not I forget thee, saith the Lord.

There is no character, in which the gospel so frequently represents the Divine Being, as in that of a Father, desiring the improvement and rejoicing in the happiness of his offspring; and there are few dispositions which it strives more to produce, than that of a childlike confidence and reliance on him. When therefore, as revelation teaches me, I think of this glorious and all powerful Being, as my Father, Protector, and Friend, shall I not feel assured that he careth for me? When I am taught that he made me for happiness, and intends by all the method of his providence, to promote it; when I see all around me in the grandeur of the heaven, and the adorned and fruitful earth, instances of his power and goodness; when in every support and comfort of my life his agency is manifested, and the wings of every hour bear to me some expression of tender mercy; can I doubt the kindness of his dispositions towards me, or distrust his continued protection and care? In how many instances of my past life, has he interposed to succor, sustain and deliver me! Is his benevolence exhausted, and will he no more be my deliverer? I know not what is yet to come, but doth not He know? Will not all the events of my life, be ordered by his providence? I am ignorant what circumstances will most conduce to my real good. But God understands all my wants, and is able to supply them, if it be best they should be supplied. He will bring me to no needless suffering; and will bestow on me blessings more than I can ask, and more than I can number, if it be consistent with my real good. All the evils which are approaching me, his wisdom can foresee; and he is able to prevent, impede, or mitigate them all; or he can direct them to my real good, and then render me thankful that I was called to suffer. Through every period of my existence he will be with me. Surely, then, goodness and mercy, in various, though perhaps mysterious modes, shall follow me all my days, and in no situation can I ever be, when I may not look up for guidance in my perplexities, and find in the thought of his care and interest, consolations for all my uses.

These are the considerations which flow naturally, from just views of the character and goodness of God, and of his interest in our welfare. And where these are well established, we shall find a support which can never fail, a comfort which nothing else can give, a sense of security amidst all the uncertainties of this world, which nothing can take away. "Acquaint thyself then with God and be at peace." N. C. S.

RESIGNATION.

What is Christian resignation? It is a virtuous disposition of the soul. We acquire it as we acquire other Christian graces. We bring it into active exercise in seasons of danger and sorrow. Under its influence we calmly submit to the will of God. We practically acknowledge his right to afflict. We endure actual suffering with composure. We exhibit a filial confidence in the divine wisdom and justice. We manifest a sincere conviction that all the events of our lives are ordered by infinite goodness. And though we acquiesce in a state of which we perceive the evils, yet we may justly indulge the hope of some future exemption.

Resignation does not require us to be insensible to our sufferings. Those affections of our nature, which cause the bosom to heave with sorrow, and the eye to moisten with tears, are not to be destroyed. They were implanted within us for the best of purposes. They render us social, and moral, and religious beings. They constitute the glory of humanity. Their proper government and culture forms an important part of our moral discipline. They are, indeed, to be regulated by the dictates of reason and religion. But neither of these forbid their proper indulgence. The dutiful Joseph made a seven days' mourning for his father. Great lamentation was made over Stephen, the first Christian martyr, by the devout men who carried him to his burial. And even the divine Jesus, groaned in spirit, and wept at the grave of his beloved Lazarus. What these pious worthies have done; what Jesus, our great exemplar, has done, we may lawfully do; but like him we should be ever prepared to say—not my will, but thine be done. *Unitarian Advocate.*

SALVATION.

What is the situation, what are the prospects of that man, who, having as every man has, an immortal spirit within him, is chaining down this spirit to the earth, and polluting it; who as his thoughts and affections struggle to reach the infinite mind, are called back, forced back upon the world; who is a stranger to God as imparting himself to the soul, and leading it up to higher efforts, and sustaining them with the hope of immortality? This man is to live on, after his body shall have mingled with its native dust; and he must carry with him the abused powers of his nature the instruments of future woe. What then is sin? what, as affecting the happinesss of man on earth? what, as reaching onward and clouding to his view the bright day of heaven.

It is the glory of the gospel, that it has power to counteract this mighty foe of man; to destroy the miseries, which he would inflict, and to open to the human soul a pure happiness. Jesus Christ comes to earth with heaven's love in his bosom; he comes as a Redeemer. But how is his redemption to be wrought? By giving a moral power to everything, which can act upon human character, by guiding man to God, and giving him inward communion with his perfections; by causing his intellectual and moral nature, to feel the power of truth and to be nourished by it, as the tender plant drinks in the dews, the light and warmth of heaven; by producing an harmonious developement of all the principles of the human soul. This is the salvation which man needs, and this salvation Jesus offers to his acceptance. *ib.*

BIBLICAL.

JOHN X. 3—6. SHEPHERDS IN THE EAST.

The flocks were tended by servants, also by the sons and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer they generally moved towards the north, or occupied the loftier part of the mountains, in the winter they returned to the south, or sought a favorable retreat in the vallies. A shepherd was exposed to all the changes of the season, as the flock required to be watched by day and by night under the open sky. Thus Jacob described his service; "in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So also the shepherds were watching their flocks by night, when the angel of the Lord came down with the glad tidings of a Saviour's birth. The flocks did not however give so much trouble, as we might imagine such vast numbers would. They grew familiar with the rules of order, and learned to conform themselves to the wishes of their keeper on the slightest notice. They became acquainted with his voice, and when called by its sound immediately gathered round him. It was even common to give every individual of the flock its own name, to which it learned to attend as horses and dogs are accustomed to do among us. If the keeper's voice was at any time not heeded, or could not reach some straggling party, he had but to tell his dog who was almost wise enough to manage a flock by himself, and immediately he was seen bounding over the distance and rapidly restoring all to obedience and order. When he wanted to move from one place to another, he called them altogether and marched before them, with his staff in his hand and his dog by his side, like a general at the head of his army. Such is the beautiful discipline which is still often seen in the flocks of eastern shepherds. With a knowledge of these circumstances, we can better understand the language of our Saviour, in his beautiful parable of the Shepherd and his flock; "The sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers."—*Nevin's Biblical Antiquities.*

ASIATIC CUSTOMS.

Of the City Gate.—Of all Asiatic old customs, that the gate of a city should be the place of judgment and council, is one of the oldest. From the day that Abraham confirmed his purchase of a field, in the presence of all that went in at the *gate of the city*, to the present time, nearly 4000 years, it has been the custom for the sake of publicity, to transact important affairs, judicial and national, as well as commercial, at the *city gate*. Publicity is a great safeguard of justice and that, no doubt, originated the custom, and has preserved it. All affairs of moment among the Algerines are laid before the Dey at the *city gate*. The Ottoman court is supposed to be called the *Porte* from business being transacted at the *gate*. And his Imperial Majesty of China frequently *descends* to the *gate* of the court of his palace, to sit in judgment with the great officers of state. Thus Mordecai, who was an officer in the court of Ahasuerus, "sat in the king's *gate*" to transact public business: and for the same purpose Daniel, who was ruler over the whole province of Babylon, "sat in the *gate* of the king." By the way, holding official consultations at the *gate*, explains a passage of the New-Testament, not generally understood, viz, that the "gates of hell," i. e. the plots and machinations of apostate spirits—shall not be able to subvert the Christian church.

From time immemorial, the gate of the city of Canton has been the place where foreigners have made a *public appeal for justice*. If that be relinquished, all *publicity* will be at an end; and probably all *justice* also. I have heard an American gentleman say, that he thought there would be no more going to the city gate with petitions, since the government had prohibited it. Whether he spoke the sentiments of his countrymen, or not, I cannot tell. If he did, I am greatly surprized, for I thought the republicans of America had been champions of liberty and the rights of man; and that although a governor might "hate him that rebuketh in the *gate*, and abhor him that speaketh uprightly," still they would not desist to assert their right. *Canton paper.*

PSALM XXIII. 5.

"I confess," said Captain Wilson, "that since my return from India, I have been forcibly struck with several things, which prove the Scriptures to be an Eastern book. For instance, the language of one of the Psalms, where David says, 'Thou anointest my head with oil, my cup runneth over,' most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself, in the house of a rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me, at the same time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house. I think the inspired poet expressed his sense of the Divine goodness by this allusion."

BIOGRAPHICAL.

ROBERT BURNS' FATHER.

The Edinburgh Review for December, contains a splendid and powerful article on Burns' character and misfortunes, his temptations and sins. We think the following extracts, descriptive of the early domestic influences, which he enjoyed, will be interesting to our readers, who have not seen the Review itself.

In his parentage, deducting outward circumstances, Burns had every reason to reckon himself fortunate: his father was a man of thoughtful, intense, earnest character, as the best of our peasants are; valuing knowledge, possessing some, and, what is far better and rarer, open-minded for more; a man with a keen insight, and devout heart; reverent towards God, friendly therefore at once, and fearless towards all that God has made; in one word, though but a hard-handed peasant, a complete and fully unfolded *Man*. Such a father is seldom found in any rank in society; and was worth descending far in society to seek. Unfortunately he was very poor; had he been even a little richer, almost ever so little, the whole might have issued far otherwise. Mighty events turn on a straw; the crossing of a brook decides the conquest of the world. Had this William Burns's small seven acres of nursery ground anywise prospered, the boy Robert had been sent to school; had struggled forward, as so many weaker men do, to some university; come forth not as a rustic wonder, but as a regular well-trained intellectual workman, and changed the whole course of British Literature—for it lay in him to have done this! But the nursery did not prosper; poverty sank his whole family below the help of even our cheap school system: Burns remained a hard-worked plough-boy, and British literature took its own course. Nevertheless, even in this rugged scene, there is much to nourish him. If he drudges, it is with his brother, and for his father and mother, whom he loves, and would fain shield from want. Wisdom is not banished from their poor hearth, nor the balm of natural feeling: the solemn words, *Let us worship God*, are heard there from a 'priest-like father;' if threatenings of unjust men throw mother and children into tears, these are tears not of grief only, but of holiest affection; every heart in that humble group feels itself the closer knit to every other; in their hard warfare they are there together, a 'little band of brethren.' Neither are such tears, and the deep beauty that dwells in them their only portion. Light visits the hearts as it does the eyes of all living: there is a force, too, in this youth, that enables him to trample on misfortune; nay, to bind it under his feet to make him sport. For a bold, warm, buoyant humor of character has been given him; and so the thick-coming shapes of evil are welcomed with a gay, friendly irony, and in their closest pressure, he bates no jot of heart or hope. Vain yearnings of ambition fail not, as he grows up; dreamy fancies hang like cloud-cities around him; the curtain of Existence is slowly rising, in many colored splendor and gloom: and the auroral light of first love is gilding his horizon, and the music of song is on his path; and so he walks

——'in glory and in joy,
Behind his plough, upon the mountain side!'

Moral Exposures of Youth.

The following just and impressive views of the dangers and preservatives of youthful morality, are from the article alluded to above.

We know, from the best evidence, that up to this date, Burns was happy; nay, that he was the gayest, brightest, most fantastic, fascinating being to be found in the world; more so even than he afterwards appeared. But now, at this early age, he quits the paternal roof; goes forth into looser, louder, more exciting society; and becomes initiated in those dissipations, those vices, which a certain class of philosophers have asserted to be a natural preparative for entering on active life; a kind of mud-bath, in which the youth is, as it were, necessitated to steep, and, we suppose, cleanse himself, before the real toga, of Manhood can be laid on him. We shall not dispute much with this class of philosophers; we hope they are mistaken; for Sin and Remorse so easily beset us at all stages of life, and are always such indifferent company, that it seems hard we should, at any stage, be forced and fated not only to meet, but to yield to them; and even serve for a term in their leprous armada. We hope it is not so. Clear we are, at all events, it cannot be the training one receives in this service, but only our determining to desert from it, that fits us for true manly action. We become men, not after we have been dissipated, and disappointed in the chase of false pleasure; but after we have ascertained in any way, what impassable barriers hem us in through life; how mad it is to hope for contentment to our infinite soul from the *gifts* of this extremely finite world; that a man must be sufficient for himself; and that 'for suffering and enduring' there is 'no remedy but striving and doing.' Manhood begins when we have in any way made truce with necessity; begins, at all events,

when we have surrendered to necessity, as the most part only do; but begins joyfully and hopefully only when we have reconciled ourselves to necessity; and thus, in reality, triumphed over it, and felt that in necessity, we are free. Surely, such lessons as this last, which, in one shape or other, is the grand lesson for every mortal man, are better learned from the lips of a devout mother, in the looks and actions of a devout father, while the heart is yet soft and pliant, than in collision with the sharp adamant of fate, attracting us to shipwreck us, when the heart is grown hard, and may be broken, before it will become contrite! Had Burns continued to learn this, as he was already learning it, in his father's cottage, he would have learned it fully, which he never did—and been saved many a lasting aberration, many a bitter hour and year of remorseful sorrow.

CHRISTIAN REGISTER.

BOSTON, MAY 30, 1829.

ANNIVERSARIES OF THE WEEK.

It being peculiarly the season of anniversaries and public religious services, our readers will expect our editorial department this week to be devoted to notices of their proceedings and character. We shall take them in the order of their occurence, except that we give the first place to the American Unitarian Association, as our readers in general will probably feel the greatest interest in this institution.

AMERICAN UNITARIAN ASSOCIATION.

The Fourth Anniversary of this Association was celebrated on Tuesday evening the 26th inst. The meeting for business was held at the Vestry in Berry Street. The proceedings of the last year were read, the report of the Treasurer was made and accepted, and the officers re-elected, who are as follows:—

Rev. Dr. Bancroft, *President.*

Vice Presidents.

Hon. Joseph Story, Mass.
" Joseph Lyman, Mass.
" Charles H. Atherton, N. H.
" Stephen Longfellow, Maine.
" William Cranch, D. C.
" Samuel S. Wilde, Mass.
" Samuel Hoar, Mass.
Henry Wheaton, Esq. N. Y.
Rev. James Taylor, Penn.
Henry Payson, Esq. Md.
Martin L. Hurlbut, Esq. S. C.

Rev. Francis Parkman, } *Directors.*
" James Walker, }
" Samuel Barrett, }
" Henry Ware, Jr., *Foreign Secretary.*
" Ezra S. Gannett, *Domestic Secretary.*
Henry Rice, Esq. *Treasurer.*

The Association adjourned at 7 o'clock to the Church in Federal Street, which was filled with an assembly, encouraging, not only from its numbers, but from the highly respectable character of those who composed it.

The meeting was opened with prayer by Rev. Dr. Ripley, of Concord. The Report of the Executive Committee was then read by Rev. Mr. Gannett, of Boston, Domestic Secretary of the society. It was interesting in its details, and presented animating views of the progress and prospects of Unitarian Christianity.

We learned from the Report, that the Committee have pursued the same course during the past, as in preceding years. Ten new tracts have been published, and the demand for them, we were told, has extended from Canada to Georgia and the Valley of the Mississippi. The gratuitous distribution of tracts, was recommended.—The labors of missionaries employed for limited periods, were stated to have been productive of good.—The flourishing condition of new churches was noticed.—The domestic mission in Boston, under the care of the Exec. Comm. was said to have fulfilled every hope of its founders.—The receipts of the past year were quoted, amounting to nearly $4000, and the expenditures about $2,400.—The progress of Christian truth is to be seen not only in the larger number of avowed Unitarians, but in the change that has taken place in the features of Calvinism.—The attempts of illiberality are defeated by the good sense and free spirit of the people. Unitarian, whether it be considered as a name, a doctrine, or a party, was never more worthy of regard than at the present moment.—The wickedness of mingling personal abuse, and unchristian temper with religious controversy was severely rebuked.—A general survey was taken of the state of Unitarianism through the country; the western part of New-York, visited during the last summer by Rev. Wm. Ware who had preached in several towns with great effect, offers the most interesting prospects; in Cincinnati also a surprising expression of sentiment has been elicited. The state of the society at Washington was recommended to attention.—The report then spoke of the connexion that had been formed with Boston Sunday School Society in the publishing of juvenile books—of the changes in the government of the Association occasioned by the resignation of Rev. Henry Ware, of whom a just and affectionate notice was taken—and of the prosperous state of the Theological School at Cambridge.—The report adverted to the sympathy manifested by Unitarians in England and India—and closed with the expression of a hope that the evening would be occupied by a free and earnest discussion.

After the reading of the report the meeting was addressed by the Rev. Dr. Bancroft of Worcester, the venerable President of the Association, who invited the attention of the audience to the judicious and faithful labors of the Executive Committee as evinced in the report, and to their claim on the cheerful and earnest co-operation of the friends of truth. Among other favorable auspices, he spoke of the reaction which had followed the violent measures resorted to by the leaders of certain denominations of Christians, and augured from it favorable results. He compared the manner in which religious inquiries are conducted now with that of former times, thought he found in the contrast an occasion of joy and hope, and urged on the attention of liberal Christians the duty of vigilance and active exertion.

The President was followed by Rev. Mr. Stetson of Medford, who addressed the meeting at considerable length, after having offered the following resolution;—

Resolved, That the progress of Christian truth, is not to be estimated by the number of religious societies, or by any visible triumphs, but that its silent diffusion is sure and constant.

Mr. S. illustrated the principle, that the progress of Christian truth was not to be estimated by the number of religious societies, and showed that its silent, unseen advance was constant and rapid. He said that it was making its way in orthodox communities and families, that the literature of the country was essentially liberal, and that another generation would reveal results that the most sanguine hardly dare now anticipate. He then animadverted with great severity, on the practice of breaking up parishes, of carrying divisions into harmonious societies, and of creating out of them small sectarian churches incapable of supporting religious institutions without foreign aid, and he showed the tendency of this system to spread bitter and angry feelings, to dissolve long established bonds of friendship, neighborhood, and even of domestic life, and to diminish, if not destroy the ability of small towns to support the ministry.

Hon. Jonathan Phillips, of Boston, then offered some remarks to which we listened with great pleasure. After adverting to the nature of true religion and its legitimate purposes regarding mankind, he glanced at the dangers attending religious associations, spoke of the evils that result to Christians from relying too much on one another in spiritual matters, dwelt on the great truth of individual responsibleness, and enforced the important duties of self-respect, and of free, independent, personal exertion. He concluded with expressing his sympathy with the society in their efforts to maintain the cause of religious liberty and to diffuse the truths of the gospel.

Rev. Dr. Channing now rose, and spoke for nearly half an hour in a strain of eloquence we have seldom heard equalled. He began with observations on the progress of liberal views of religion, which he thought very encouraging. He declared his belief that they were held with a stronger faith now than two years ago. He dwelt with pleasure on their influence upon the community, not indeed as affording occasion for boasting, but as being in a high degree salutary, and as calling for devout gratitude to God. He adverted to the unhallowed methods by which these views had been opposed, particularly to the assaults made for party purposes on private character. He noticed the manner in which the attacks had been met by Unitarians, and appealed to the audience to say, whether the history of the church afforded a parallel of mildness and forbearance on the part of a denomination of Christians under like circumstances. He alluded to what he deemed a coalition extending through the land to *put down* Unitarianism. How was this to be effected? By argument? To such means he had no objection. But that the end should be compassed by the measures that had been resorted to—by appeals to the ignorance and prejudices of the people—by calumny—by attempts to rob its advocates of their good name because of their opinions—this he could not brook. By such means Unitarianism, whether right or wrong, must not, should not be put down. He could not see any cause suffer in this way. Let such efforts succeed in one case, no matter in what, and where would the evil stop? Nothing, not even liberty itself, would be safe. He closed his remarks with an appeal to those whom he addressed to declare publicly their sentiments. It was not only their right, but their duty.

He was followed by Hon. Wm. Sullivan, of Boston, who secured the attention of the audience by a speech of great interest, in which after alluding to the peculiar circumstances of this country in relation to religious institutions, and suggesting some means by which they are to be supported and perpetuated, he enforced, with earnestness, the duty of laymen seconding the clergy in their labors to advance the cause of Christian truth. He appealed to all classes of society to engage in this work—to the young, to the middle aged, to the old, to females; and we cannot believe that the appeal was made in vain. It is not possible that such an address, from such a man, could have failed of producing a most salutary impression.

Hon. Mr. Saltonstall of Salem, next addressed the meeting; after alluding to the animating circumstances of the occasion and his gratification at perceiving the interest manifested by laymen, he presented the following resolution;—

Resolved, That the gross personalities and libellous insinuations to be found in religious publications of the day, are to be discountenaced and severely and openly reprobated by the friends of candor and decency.

Mr. S. observed, that the facts on which this resolution was predicated, could not be denied. He specified some of them—the attacks on the reputation of the late President of Harvard College, on the Judiciary, the Executive, and the Legislature of this Commonwealth, on Unitarian clergymen, alike on the living and on the dead. He noticed the evils that flow from this mode of maintaining a cause, the pain it occasions, and the bad passions it excites. He spoke of the duty of Unitarian Christians, to engage indeed in controversy but to discountenance personality, at once to bear testimony to the truth, and to defend the reputation of their friends, when assailed, and themselves to respect the rights and characters of their opponents. These duties were enjoined by a reverence for the precepts and example of Christ. Mr. Saltonstall's remarks were characterized by the energy of truth and the warmth of high and generous feeling; they were uttered as with the consciousness of a holy purpose, and were received with evident satisfaction by the audience.

Other gentlemen, we believe, were prevented by the lateness of the hour from speaking. At 10 o'clock the doxology beginning with the words "From all who dwell below the skies," was sung by the whole assembly standing; after which the Association adjourned sine die.

These anniversaries, we are persuaded, are to be instruments of increasing good. It is indeed true, that, as the gentlemen who speak on these occasions communicate their individual impressions freely, fully, without concert, and with no restraint but their own convictions of usefulness and duty, something will almost necessarily be said with which we all cannot perfectly accord. For ourselves we acknowledge that we should be pleased with less reference to opponents; and, in regard to the last meeting, we have no hesitation in saying that we regretted the personality of some remarks which fell from one of the speakers. On this subject however there may be a difference of opinion, which experience only can settle. But, be it settled as it may, we doubt not that these anniversaries, already so interesting, will become more and more efficient in awakening a proper zeal among Unitarian Christians.

MASSACHUSETTS BIBLE SOCIETY.

This excellent institution held its twentieth anniversary, at the Old South Church, on Monday evening. At the previous meeting of the members of the Society, the usual annual business was transacted. The Rev. Dr. Pierce was rechosen President; the Rev. Professor Ware of Cambridge, Vice President; Rev. Dr. Sharp, Rec. Secretary; and Rev. Francis Parkman, Cor. Secretary.

The Trustees were re-elected. The Treasurer is John Tappan, Esq. and the Executive Committee, to whom application must be made for Bibles, are Rev. Henry Ware, jun. Rev. Dr. Wisner, and William Ropes, Esq.

The public meeting in the church was opened with prayer by the Rev. Dr. Jenks. By the Report, which was presented from the Executive Committee, it appeared, that the resolution, adopted by the society at their last anniversary, to supply every destitute family in the Commonwealth with a Bible, particularly those of the county of Suffolk, had been made the special object of attention: that, to accomplish this important purpose, additional donations and subscriptions have been obtained, to the amount of a little more than two thousand dollars: and that the whole annual resources of the society had been expended in this object, with the exception of a small balance of *nineteen dollars*, then in the Treasury.

After the reading of the Report, the meeting was addressed, successively, by Rev. Dr Codman, of Dorchester; the Rev. Messrs. Palfrey, Potter, and Malcom, of this city. The remarks that were offered by these gentlemen, were all expressive of the great importance and increasing interest of the design of Bible Societies; of the "grandeur and beauty of the moral enterprise, which they contemplate;" and especially, as was observed by Mr. Palfrey, of their value and excellence at the present day in affording a rallying point for the benevolence of the whole Christian world: and whatever other divisions of name, or of opinions may exist, that here is one holy undivided cause, in which the hearts and the prayers of all can cordially conspire. Mr. Palfrey adverted with feeling and eloquence to the illustrious name and virtues of John Jay, who amidst all his honors and services for his nation and for the world was in nothing more honorable than in his devotion to the cause of Bible Societies: and that notwithstanding the exalted stations, to which his country had called him, he commanded the highest veneration in the last, which he filled, as President of the American Bible Society.

Mr. Potter, in seconding the resolution, proposed by Mr. Palfrey, justly remarked, that the general circulation of the scriptures was indeed worthy of the united efforts of all Protestants; for it was *protestantism itself*, to send the Bible abroad every where: and that as long as God's holy word was widely diffused, and understood, and honored, the cause of Protestants, the interests of truth, of human freedom and happiness were safe.

We listened with peculiar satisfaction to the remarks which were offered by all the speakers on this occasion. It was truly refreshing and gratifying on this evening, amidst the diversities of religious faith and feeling in these days, to mark the cordial concurrence, the hearty co-operation of Christians and ministers of different denominations in this holy cause. The spectacle to us is always beautiful and affecting. It comes to our relief and consolation amidst so much that we find to condemn and deplore of another spirit, that we welcome it as as we would welcome the rain of heaven. And we would say of this what the eloquent Barrow has remarked of the obligation of all Christians in their experience of God's mercy to be thankful. "Yea, we should be, not contented only, but delighted. We should entertain it with such a disposition of mind as the dry and parched ground imbibes the soft dew and the gentle showers; as the chill and darksome air admits the benign influence of heavenly light; as the thirsty soul takes in the sweet and cooling stream."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.

This society celebrated its anniversary at the church in Chauncy Place, on Tuesday at 4 o'clock, P. M. The usual business having been transacted in the vestry, the society adjourned to hear the annual discourse. Mr. Greenwood preached from Gal. vi. 10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The sermon was excellently well suited to impress upon the minds of the audience a just sense of the duty of every Christian's exerting himself to spread the peculiar views of his denomination, which he deems true and important, while he withholds not the kind offices due to all in every relation of life. It is with pleasure we have learned that the funds of the society, which have been for some years accumulating, are to be employed in the publication of a series of books on practical religion.

The officers of the society for the year ensuing are as follows;—

Rev. Dr. Porter, *President.*
" Dr. Bancroft, *Vice Pres.*
" Mr. Greenwood, *Secretary.*
Elisha Clapp, Esq. *Treasurer.*
Rev. Dr. Pierce, } *Trustees.*
" James Walker, }
" Samuel Barrett, }
" Henry Colman, }
" Alexander Young, }

MINISTERIAL CONFERENCE IN BERRY-STREET.

The Conference met at the usual place and hour. Prayers were offered by Dr. Gray. Dr. Bancroft was elected moderator, and Mr. Barrett Secretary. The annual address was delivered by Dr. Willard, on the means to be used by ministers in the moral and religious education of the young,—in which he treated of the subject, in the manner of one possessed of great experience and wisdom, under a series of topics, at once important in themselves, and well suited to the occasion. The Committee of the Conference were directed to request a copy of the address to be at their disposal. Information of the state of religion in their respective neighborhoods was then communicated by several gentlemen, which was in general of an encouraging nature, after which, resolutions were offered, discussed, and passed, and at half past 11 o'clock, A. M the Conference adjourned.

ELECTION SERMON.

The Election Sermon was preached this year, we believe, for the first time, by a Methodist, Rev. Wilbur Fiske, Principal of the Wesleyan Academy at Wilbraham. The text was 1 Peter, iv. 7.; "The end of all things is at hand; be ye therefore sober, and watch unto prayer." We were not present, but we understand that the discourse was, in the main, an exhortation to magistrates, legislators, and other citizens to faithfulness and piety, from a regard to a future judgment, in the description of which the preacher dwelt at some length on the destruction of the world by fire. We have heard different opinions expressed concerning the merit of the sermon; but whatever may have been its character, we would remark that we have been accustomed to hold the preacher in great respect alike for his good sense, his liberal feelings, and his usefulness in the community.

EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of this society, was held on Wednesday evening 27th inst. in the Berry street vestry. Reports from the Treasurer and Secretary were read and accepted, by which it appeared that the resources of the society were inadequate to meet the increased demands upon its pecuniary aid. During the past year, assistance has been afforded to 22 different religious societies, while nearly half that number of applications for aid have been refused or postponed, on account of the want of funds. Liberal contributions have been made by several churches in this city and in other places, which shew that the claims of the society are not forgotten, but it is to be feared that its deeds of quiet and unostentatious usefulness, have not been supported by the public patronage, which they deserve.

The following gentlemen were elected officers for the ensuing year.

Hon. Peter O. Thacher, President,
Rev. Nathaniel Thayer, D. D. Vice President,
Benjamin Guild, Esq. Treasurer,
Rev. George Ripley, Secretary,
Rev. Dr. Thayer, Vice Treasurer for Worcester county,
Ichabod Tucker, Esq. do. do. for Essex, do.
David Reed, do. do. for Suffolk, do.

Trustees.

Rev. Thaddeus M. Harris, D. D. Dorchester,
" John Pierce, D. D. Brookline,
" Charles Lowell, D. D. Boston,
" James Kendall, D. D. Plymouth,
" Joseph Tuckerman, D. D. Boston,
" Francis Parkman, Boston,
" Samuel Ripley, Waltham,
" John Brazer, Salem,
" John G. Palfrey, Boston,
Stephen Higginson, Esq. Cambridge,
Peter M'Intosh, Esq. Boston.

The public religious services were attended in the Federal street Church, where prayers were offered by the Rev. Mr. Goodwin, of Sandwich, and Dr. Thayer the Vice President, and a sermon was preached from Heb. xiii. 16. "Do good and communicate," by Rev. E. S. Gannett, of this city.

We regret that the evening of this anniversary, succeeding the excitement and fatigue of Election Day, and interrupted by the engagements incident to that occasion, cannot be changed, so as to accommodate, at the same time, the members of the society from a distance, and to call together a more numerous assemblage, than is now usually convened.

From our knowledge of the judicious operations of this society, we confidently recommend it to the regard of our friends, with the earnest hope that its interests may not be suffered to languish through want of seasonable encouragement. We believe that many charitable individuals have as yet done nothing for its assistance, through ignorance of its claims, and we venture to suggest to such, the inquiry whether a portion of their benevolence could be better applied, than in enabling this society to give the bread of life and the waters of salvation to the destitute in our neighborhood, as well as in the borders of our land. Let those who enjoy the benefit of a stated ministry and sabbath services remember their brethren and friends, who with great sacrifices and constant effort, can maintain church institutions but a part of the time; and of their abundance let them impart something, to relieve them in their wants and encourage them in their exertions. 'Freely ye have received, freely give.'

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The Convention of ministers met, as usual. The preacher for the year, Dr. Beecher, agreeably to established rule presided; and opened the meeting by prayer. In the choice of second preacher for the ensuing year, the same spirit was manifested, which we had anticipated in our remarks of the last week; and though it is known that the common bond of this body is a sacred charity, in which the diversities of religious opinion can, or ought to have, no place, to which also the liberal class of Christians are well known largely to contribute, yet in utter disregard of this consideration, and in violation of a rule, established by the spirit of Christian courtesy and charity, another preacher from the ranks of the orthodox was chosen.

The Convention sermon was preached by Dr. Beecher: from 1 Tim. iii. 14—15. It was throughout strongly characteristic of that gentleman. In many of his remarks and sentiments we could entirely sympathize: for there were some on topics of unquestioned importance; and though perhaps less adapted to a large and mixt assembly, or even to clergymen of various ages, than to young men, just entered or preparing to enter, on their ministry, to whom, as we learn, it was, in substance, first delivered, yet their good sense and practical value would approve themselves to every reflecting mind. The necessity of habitual exercise, the thoughtlessness and criminality of wasting health and spirits in excessive effort; the substantial benefit of eating as a help to intellectual energy and vigorous thought; particularly the reciprocal benefits of carefully written composition and of extempore speaking, were well exhibited. And upon yet graver topics, such as the necessity in ministers of seriousness and devotedness of spirit, of a love of Christ and of a sincere interest in their work, we found much cordially to approve. But we seriously object to the coarseness and levity of remark, with which it was occasionally mingled. "That must be wrong in the preacher," said a wise master of pulpit eloquence, "which provokes his hearers to laugh." And all our sober judgment and feeling are with the poet when he says,—

> "He, that negociates between God and man,
> As God's ambassador, should beware
> Of lightness in his speech. 'Tis pitiful
> To court a grin, when you should woo a soul;
> To break a jest, when pity would inspire
> Pathetic exhortation."

The audience was the most numerous, we have witnessed on this occasion. But the collection, which is always taken for the destitute widows and orphans of deceased clergymen, and which constitutes the great design, and ought to be the common bond of Convention, was only $193. In this is included special appropriations: the unappropriated part being but $163 20 the smallest, by more than fifty dollars, that has been taken for the last twenty-nine years. This is the more to be lamented, as the number of the widows and families, now on the list, needing its assistance, was never so large.—We are grieved to find, that the fears we expressed upon this subject in our last paper should have been so fully confirmed. But we expect, that our enlightened and liberal laymen, will be less and less disposed to give the sanction of either their presence or their contributions, to the intolerant and exclusive spirit, which for a few years past has been suffered to rule in Convention; and to which, it appears, that some are willing to sacrifice even the sacred interests of the widow and the orphan.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

The annual meeting of the Massachusetts Society for the Suppression of Intemperance was held in the Berry Street Vestry on Thursday evening. The President of the Society, Dr Warren, gave a statement of the doings of the Council during the last year. Among other things he mentioned what measures they had taken to have music on the common and to prevent the sale of spirits there on public days We believe that the music on the last Election Day and the prohibition of the sale of spirits, and the consequent good order on the occasion, are to be ascribed to the exertions of this Society. The President also gave an account of the measures which the Council are taking to introduce suitable public amusements for holidays, to prevent a resort to intoxicating draughts.

The following officers of the Society were then chosen.

John C. Warren, M. D. *President.*
Rev. Eliphalet Porter, D. D., } *Vice Pres.*
Rev. William Jenks, D. D., }
Amos Lawrence, Esq., }
Joshua B. Flint, M. D., *Sec'y.*
Levi Bartlett, Esq., *Treas.*
Hon. Nathan Dane, } *Counsellors.*
Rev. Henry Ware, Jr. }
Rev. Ezra S. Gannett, }
Mr. Benj. Seaver, }
Mr. Stephen Fairbanks, }
Mr. Abel Adams, }
Dr. J. F. Flagg, }
Dr. John Ware, }

After the meeting in the Vestry, an address was delivered before the Society and a large audience in the church in Federal Street, by the Rev. Mr Walker of Charlestown. In the beginning of his discourse, Mr Walker spoke of the general opinion which prevailed of the success of the exertions which had been recently made to

check intemperance. He thought that there was a proneness to exaggerate the change which had taken place in the public mind. He said that it was easy to get up an excitement throughout the country on a subject in which a general interest was felt; that he did not feel confident that so great and permanent a reform had been effected as many people supposed; that a similar excitement had been roused on this subject fifteen or sixteen years ago, and the same flattering anticipations prevailed then as now, but that society had soon relapsed into its former state. He did not, however, wish to be understood as opposing exertion on this subject or thinking that none ought to be made, but merely that we should not be too sanguine. He next considered the *discouragements* in the way of checking intemperance. If we recollect rightly, he mentioned among them, the general fondness for stimulating liquors, which has appeared to exist in every age and every country of the world. The arrack of the East Indies, the mead of the northern hordes, and the wine of the south have been used from remote antiquity. Among the Turks where wine is forbidden they have found a substitute in opium. He might have added that they have also discovered that though the Prophet prohibited wine, he says nothing against New England rum, and that the use of this latter article has become very common among them at Smyrna.

Another discouragement, which he mentioned, was to be found in the obtuseness of the public conscience. He said, that the criminality of indulging in spirituous liquors was not felt as it should be; that many men were restrained from no better principle than a mere conformity to fashion, and that when the fashion changed they would again return to their old courses.

Another discouragement was the ease with which the laboring classes procured spirits, and the little restraint imposed on the poor and ignorant by moral and religious principle. The only sure foundation for a general and effectual reform is to be found in enlightening and instructing the mass of the people. He did not believe that vices could be cut off in detail, but that the whole must be assailed together and the whole character improved.

Mr Walker then stated the grounds for *encouragement* from the present efforts for checking intemperance. He said that the most important thing to be done, and which had been in a great measure effected, was to present the public with statements of the true nature and full extent of the evil under which the nation was oppressed. On this subject he stated some very striking facts.

The manner in which the present efforts were made encouraged him to hope for good results. A great point gained in the discussions of the last few years was the establishment of the opinion, that total abstinence from spirituous liquors was necessary for temperance, and that the danger of intemperance sprang from the prevalence of habits of moderate drinking in society.

But we will not follow Mr Walker any further; for we feel that our meagre sketches are doing injustice to his power and eloquence. We can only say that with the rest of the audience we were deeply impressed by the manly judgment and energetic delivery of Mr Walker. It was evident that he had thought much and wisely on the subject; and we believe that we express the sentiment of all who heard him in hoping that this discourse will be given to the public from the press. We know of nothing more calculated to be useful.

At the meeting of the Society after the Address, the thanks of the Society were voted to Mr Walker and a copy of it was requested for the press. A letter from Chief Justice Parker to the President of the Society was read, which gave a very favorable account of the improved state of the public morals on the subject of intemperance in the western counties of the state, which he had visited on the circuit. We hope that this interesting letter will be printed.

SOCIETY FOR PROPAGATING THE GOSPEL.—"The Society for Propagating the Gospel among the Indians and others in North America," held its annual meeting on Thursday last: when the following gentlemen were elected officers for the year.

Hon. Jonathan Phillips, *President.*
Rev. Eliphalet Porter, D. D., *Vice President.*
Alden Bradford, Esq., *Secretary.*
Rev. John Pierce, D. D., *Assistant Sec'y.*
Hon. Asahel Stearns, *Treasurer.*
Prof. Levi Hedge, LL. D., *Vice Treasurer.*
The Select Committee for the year are;—
Hon. Judge Davis,
Rev. Professor Ware, of Cambridge,
Rev. T. M. Harris, D. D.,
Rev. Francis Parkman,
Hon. Richard Sullivan.

The meeting of the Society for the transaction of important business is adjourned to Thursday, June 11th at 3 o'clock P. M.

BOSTON SUNDAY SCHOOL SOCIETY.

A quarterly meeting of the Boston Sunday School Society was held on the Friday evening of last week, at Franklin Hall. It was fully attended, and, with a single exception, the remarks elicited on the occasion seemed to us highly interesting and instructive.

We take to ourselves blame for not having oftener and in stronger terms of approbation spoken of the laudable efforts of the Boston Sunday School Society. It was organized in April, 1827, and we have reason to believe, that it has contributed greatly to multiply and improve the interesting institutions, which it was formed to serve. In respect to its leading purposes, we avail ourselves of some statements, for the information of our more distant readers, contained in a late circular addressed by the Directors of the Society to superintendents of Sunday Schools.

1. The society "had for its first object, that of bringing together at regular intervals, all the teachers who might associate in its establishment, for the purpose of communicating with each other on the various modes of instruction and management of these schools, and in order that they might unite and cooperate in the investigation of all subjects relating to the interests of such institutions. It was anticipated that these meetings would have a tendency to increase the interests of the members in their school duties on the Sabbath, to engage others more readily to join them in these duties, and facilitate the formation of new schools at all times, when opportunity should favor, or duty and necessity require it."

2. "Another object which the Society have wished to effect, is, to establish such a correspondence with the superintendents of Sunday Schools, and other individuals who feel a sufficient degree of interest in them to aid in promoting their establishment, that we may obtain, annually at least, if not oftener, an account of the Sunday Schools in all the Unitarian parishes in our country."

3. Owing to the great scarcity of suitable books for furnishing a Sunday School Library, and the enormous price demanded for such as are published and approved, it has been an object of serious consideration with the Society, from the time of its establishment, to devise some means of procuring and publishing those of a suitable character for such libraries. Accordingly a Publishing Committee has been appointed by the Board of Directors, with power to conduct the buisness at their discretion.

With regard to what the society's Publishing Committee have done the present year in relation to the last mentioned object, we refer our readers to their advertisement on our fourth page, where it will be seen that they have issued several books, which are on sale at very low prices. As to the character of these publications, we think it such as merits high praise, and such as will, we doubt not, ensure the works a wide circulation. We hope the society will be encouraged to proceed in their labors in so useful an undertaking, till they shall have provided a complete supply of first rate books for our Sunday schools and juvenile libraries.

CRITICAL NOTICE.

ADDRESS ON INFANT SCHOOLS; by WILLIAM RUSSELL.—Boston, 1829. 18 pp. 8vo. We recommend this unpretending pamphlet to the perusal of every one interested in early education. It was delivered at the request of a Society of ladies established in this city for the purpose of supporting one or more infant schools, and coming from the pen of one so familiar with the subject, and so well qualified to discuss its merits as the editor of the Journal of Education, possesses claims to attention, which we think will be found on perusal to be fully sustained by its character. We know not that so much information respecting the infant school system, is any where else presented in as narrow compass, and as interesting a manner. Mr. Russell speaks of the history of the institution, delineates its features, considers its advantages, and notices some objections to which it may be thought liable. His style is good, his plan as extensive as was consistent with the occasion that called him before the public, and his execution of his design as perfect as circumstances would permit. We advise those who are engaged in maintaining or are desirous to understand the purposes of infant schools, to read this address.

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

The Massachusetts Legislature assembled at the State House in this city on Wednesday, A. M.

Senate. The members elect of the Senate were called to order by the Hon Mr. Lathrop, the oldest member of the board. The members were qualified in the usual way, by taking and subscribing the oaths required by the constitution. The Hon. Mr. Lathrop of West-Springfield, was elected President. Paul Willard, Esq. was chosen clerk. Votes were passed respecting a preparation of Rules and Order—supply of newspapers, &c. and the Senate adjourned to attend public worship.

The doings of the Senate on Thursday principally related to the returns of votes for Gov. Lieut. Gov. and Senators. The number of votes for Gov. was 35,203 of which Gov. Lincoln had 25,216 and is chosen.—Lieut. Gov. Winthrop had 27,538 and is chosen. In the afternoon the two Houses met in convention for the purpose of filling up the vacancies in the several Senatorial districts. The result was that Daniel Baxter and Pliny Cutler were elected for Suffolk—Lovell Walker for Worcester—Samuel McKay for Berkshire—Thomas French for Norfolk—Elisha Pope for Barnstable—Seth Sprague, and Charles J. Holmes for Plymouth.

House. The House of Rep. was called to order by Mr. Blake of Boston, who presided till the choice of a clerk. The votes for clerk were 399. *Pelham W. Warren, Esq.* received 392 and was chosen. In the choice of Speaken 432 votes were given, of which *William B. Calhoun, Esq.* of Springfield, received 431 and was elected.

Orders were passed relative to the supply of Newspapers.

The two branches of the Legislature having been duly organized, and the necessary preliminaries attended to, they were escorted, with the Governor and Council, by the Independent Cadets, under Lt. Col. Baker, to the Old South Church, where religious exercises were performed, and a Sermon delivered, by Rev. Wilbur Fiske.

In the House on Thursday morning, little was done except completing the necessary arrangements for the transaction of business. In the afternoon the House was engaged in convention with the Senate. Friday 11 o'clock was appointed in each House for the election of Chaplains to the different branches.

By the order of the House respecting newspapers, it is provided that the members be furnished with any number not exceeding one a day, to be delivered at any place *excepting at the State House.* The purpose of this provision, was to prevent a waste of time, by the receiving and reading of newspapers in the hours of session.

INAUGURATION.

The Inauguration of the Hon. Josiah Quincy as President of Harvard University will take place at Cambridge, on Tuesday the 2d of June next. The procession will move from Harvard Hall at one o'clock, P. M. The meeting house will be opened for the admission of Ladies only at 12 o'clock.

Dinner will be provided in the Commons Halls for the Government, Faculty and Students, the Resident Graduates, Masters of Arts, and gentlemen particularly invited.

Harvard University. The Bowdoin Prizes for Dissertations the present year have been awarded, the two first to Benjamin R. Curtis, of Cambridge, of the Senior Class and Thomas Hopkinson, of New Sharon, Me. of the Junior Class; the two second, to James F. Clarke, of Boston, of the Senior Class, and Joshua Ward, of Salem, of the Senior Class.

American Academy. At the annual meeting of the American Academy of Arts and Sciences, held at their room in the Hall of the Athenæum, the following officers were chosen for the ensuing year.

Hon. Nathaniel Bowditch, President.
Professor John Farrar, Vice President.
His Honor Thomas L. Winthrop, Treasurer.
Rufus Wyman, M. D. Vice Treasurer.
Jacob Bigelow, M. D. Corresponding Secretary.
Nathan Hale, Esq. Recording Secretary.
Daniel Treadwell, Esq. and George Hayward, M. D. Committee of Publications.
Seth Bass, M. D. Librarian and Cabinet Keeper.

Mr. Everett and Mr. Gray, the late Secretaries, declined being candidates for re-election.

The Rev. *William Croswell,* late Editor of the Episcopal Watchman at Hartford, has been elected Rector of Christ Church in this city, in place of Rev. Dr. *Eaton* resigned; and has accepted the trust.

Robert Treat Paine, Esq. of this city, has ascertained, by upwards of 500 observations, that Boston is one mile and a half farther south than former observations have placed its location. The same correction should be made in regard to the towns in the vicinity. *Pall.*

Municipal Court. The case of the Commonwealth vs. Selden Braynard for forgery, came on for trial on 18th inst. The charge was for forging a certificate, by which he procured Lottery tickets of the value $1100. He was found guilty.

We understand, that on being brought up yesterday morning to receive sentence, Mr. Braynard's counsel moved an appeal to the Supreme Court, which was granted, and the defendant ordered to recognize in the sum of $2,200 to prosecute accordingly. *Cent.*

An exhibition of the pupils of Derby Academy at Hingham, took place on Wednesday. The performances are spoken of in terms of great approbation. In the afternoon, the "Derby Lecture" was delivered by Mr. Greenwood of Boston. *Cour.*

Paper Machine. Isaac Saunderson, of Milton, Mass., paper manufacturer, has invented and secured a patent for a new and highly important improvement in the Cylinder Paper Machine, for manufacturing paper, consisting of a counteracting horizontal Whirl Wheel—and a paper-forming Roller, by which the paper usually made by the Machine is greatly improved in quality, strength and durability—and several kinds of paper are made, never before produced by any machine. *Jour.*

Fires. The Nail Factory belonging to Messrs. Zenas Keith & Sons, and Levi Keith & Sons, in East Bridgewater, was wholly destroyed by fire the 16th inst.——A letter from Cincinnati, Ohio, says a very destructive fire took place there of the 9th inst.

Two barns which belonged to the heirs of the late Luther Lawrence in Groton, were destroyed by fire last Saturday evening, with all their contents, consisting of four large oxen, &c.

The N. Y. Inquirer and Morning Courier. These two morning papers have united, and are to be published hereafter under the joint title at the head of this article. The editor to the former paper will still continue to afford his services to the new paper.

New-York Free Library. 2000 Apprentices are said to be constant readers of this Library, and it is reported that not a reader has been before the Police, or been guilty of any untoward conduct. The Library was established in 1829. *Pall.*

The Saturday Evening Journal of New York has ascertained the number of Drunkards, who were brought to to the Police Office of that city, during the several days of the last week, viz;—Sunday, 17; Monday, 12; Tuesday, 12; Wednesday, 5; Thursday, 8, Friday, 12; and Saturday, 6; making in all 72 persons.

Canal Tolls. On Saturday, the 9th inst. there was received for the tolls by the collector at Albany, three thousand five hundred and seven dollaas, which is one thousand dollars more than was ever collected before in one day at the same office.

Transylvania University burnt. The following extract of a letter from Lexington, of the 10th inst. contains intelligence of a melancholy nature. *Cour.*

"The University took fire last night, and was entirely consumed. About half the books saved, except the law library, which suffered a total loss. There was an insurance on the property to the amount of $10,000 and I have no doubt a new building will be commenced without delay. There remain all the smaller buildings on the ground uninjured, sufficient for the purposes of education until a new one is erected on the site of the old. The servant employed by the Institution was engaged in the upper part of the building in blacking shoes, fell asleep, and it is supposed the fire was communicated from a candle he left burning. The roof was nearly all in flames before it was discovered."

Gold. It is stated in the Cheraw, S. C. "Radical," that at a boat launch in that place, on the 2d inst. a solid lump of N. C. Gold, moulded somewhat in the shape of a man, in an erect posture was exhibited on the deck of the said boat, to the wishful eyes of a large number of spectators. The rich mass is said to weight one hundred and thirty eight pounds, worth about thirty five thousand dollars! The whole was taken from a mine in Montgomery county, and the owner was several years in gathering the small parcels of which the mass is composed.

The Cherokees. The Phœnix contains a long, able, and faithful memorial to the Senate of Georgia, presented by Robert Campbell of Savannah, against the encrochments of the state on the laws and rights of the Cherokees. It is cool and respectful in its tone; but the memoralist says that the Senate refused to hear more than two or three pages on account of disrespectful language; and that a committee to whom it was referred refused to hear any part of it on the same ground.

We understand that a party of the Creeks who emigranted to the west of the Mississippi not long since, have returned, by way of Creekpath, to their old country. *Cher. Phœnix.*

Steam Navigation to America and the East Indies.—The Liverpool Mercury says, we have just received a communication from a very respectable and intelligent friend in London, who says,—

"The Transatlantic Steam Navigation Company have now their arrangements so far completed, that, in a few months at furthest, they will commence operations. A steam engine on what is considered a superior principle, is now in progress of being finished, and will, it is expected, afford extraordinary advantages, as not occupying more than one tenth of the room required by engines of the same power, on the present construction." *Pat.*

Pirates. The following is an extract of a letter from Havana.

We have at last caught some of the pirates, and find them to be citizens of Havana; they will be hanged. One of them, in prison, requested the jailor to send four segars, from *himself,* to his father, as a present. The singular circumstance of a prisoner's sending presents abroad, excited suspicion; and the segars were opened. Each containing a paper; and, being numbered from one to four, they formed, when numerically arranged, a letter to his father, of the following import:—"My fate is certain; I cannot escape; send me poison. Tell A. who lives in —— street, B. who lives in —— street, and D. who lives in —— street, to fly" They were, of course arrested. This infernal business will now, I think, be put a stop to; at least, for a time.

FOREIGN SUMMARY.

British West Indies. The Barbadoes Globe of the 23d March, notices that the American Consul at St. Bartholomews, Mr. Harrison, had received order from his Government, to send home to the United States, all American Seamen who had been thrown ashore at that place by privateers, in a distressed and destitute condition—and a like course is recommended by the Antigua Free Press to the British Government towards the destitute Seamen of that nation, lest they should, by representing themselves as Americans, be sent to the United States by the American Consul—and at no distant date "be found fighting under the flag of a nation whose rapidly increasing power renders it probable, that she may, at no very distant date, dispute with us as the empire of the seas."

From Mexico. On Wednesday evening arrived the ship Virginia, at New-York from Vera Cruz, with Mexican papers to the 18th of April.

Guerrero took the oath of office as President on the first of April, Gonzales Angulo has resigned the office of Secretary of State, and Zazala, the Governor of Mexico, is appointed in his place. Jose Manuel Herrera has taken the oath of Minister of Justice and Ecclesiastical Affairs. Santa Anna has been appointed Commander-in-Chief of the States instead of Col. Antonio Juilli.

The country is more tranquil: and some attempts are making to establish schools on the Lancasterian plan, in the several states.

The National Intelligencer the 18th, contains an article translated from a Marseilles paper, relative to the occurances at Port Mahon, which confirms the statement of Capt. Downes, and does justice to him, particularly in the following paragraph:—

"Capt. Downes has acted in these circumstances with a prudence and a moderation which, without doubt, entitle him to the esteem of all men who, before making up an opinion on any affair, desire to understand properly the details of it. Since his arrival at Toulon, this prudence and moderation has not been lost sight of; he has offered to the Admiral not to permit even his officers to go on shore."

On the same subject the National Intelligencer observes:—

"We are happy in addition, to be able to state that the affair is well understood by the two governments, and is not likely to produce, as seems to have been feared, any unhappy effect on the relations between the two governments."

Spanish Exiles. Several Spanish families, emigrants from Mexico, in consequence of the proscription pronounced by the government against suspected of being favorable disposed towards Ferdinand VII. have arrived at Baton Rouge with the intention of spending the summer, and perhaps of establishing themselves there.

Rio Janeiro. By a slip from the Baltimore American we have news from Rio to April 2d, brought by the schooner Henrietta. An extraordinary session of the Cortes convened on that day to take into consideration of the Bank. Ir is said to be corruptly managed. It was rumored that an insurrection had taken place in the Northern provinces.

By an arrival from Buenos Ayres to the 4th March, it appears that an expedition by land and water was to proceed against Santa Fe. Accounts had been received that the boats of the United States ship Hudson, had cut out, on the coast of Patagonia, the privateer Bolivar, and had taken all the crew prisoners, for the perpetration of piratical acts.

From Europe. London papers to April 23rd have been received. The war between Russia and Turkey engaged the public attention. There appears lately to be less expectation of a settlement of difficulties by negociation without further war measures.

All accounts from the belligerent powers in the East of Europe concur in the intelligence that the most vigorous preparations of war are making by both parties. The Pacha of Egypt has yielded to the requisition of the Porte to send 12,000 men to the Danube under the command of Mahmond Pacha.

Travellers report that about the last of Februry a very obstinate battle was fought near Varna. General Roth was induced to risk a sally in consequence of the report of a Russian officer who succeded under disguise in reconnoitring the Turks who consisted of only 7000 men. But it was soon ascertained that 7000 men were in Ambuscade and Roth's troops were many of them killed and wounded.

It was reported at Walachia that several vessels loaded with provisions from Odessa, had been driven by head winds to Constantinople.

The Emperor was expected at Wallachia. The Empress was to spend the summer at Odessa.

A plan was in contemplation to block up Widden and to enter Servia and in addition to the force of 26,000 men under Geismar, it was said that 70,000 oppressed Christians would take up arms.

Four bridges over the Danube were finished, viz.—At Isaktscha, Herseva, Oltenidza and Fundeny. The last news from Constantinople reported a want of provisions.

A public meeting has been held at Bristol to consider the propriety of petitioning Parliament against the renewal of the charter of the East India Company. A meeting was held a. Glasgow on the 21st April for the same purpose. Several meetings had been held elsewhere. In relation to this subject, the London Morning Chronicle says: "The monopoly of the East India Company begins to attract public attention throughout the whole country; and deputies from all the principal towns are expected ahortly to arrive in London to confer with ministers on this subject."

Lisbon continues to be a scene of blood, and its dungeons overflow with the victims of Don Miguel's ferocity. Cadiz, which the ocean at our last accounts were said to have submerged, is flourishing, by reason of free trade, and already Gibraltar was said to feel the loss which, Cadiz being a free port, cannot but result to the commerde of the former place.

The British ship of war Sybille, with her tender the Black Joke, have captured on the coast of Africa, within 20 months several slave vessels, having on board *two thousand six hundred and eighty-six slaves.*

To Subscribers and Correspondents.

Some of our distant subscribers may be disappointed at not receiving their papers by the usual mails. They will find our excuse in the amount of editorial matter which we have prepared amidst the engagements and fatigue of the week.

Some communications intended for this paper are in type, but are deferred for want of room.

MARRIAGES.

In this city, by Rev. Mr. Gannett, Mr. Charles S. Tewksbury, merchant, of Troy, N. Y. to Elizabeth Anna, daughter of the late Joseph Richards, of this city.

In Watertown, by the Rev. Mr. Francis, Mr. Benjamin Dana to Miss Martha Stratton.

In Stow, by Rev. Mr. Sibley, Mr. Silas W. Wetherbee to Miss Mary Sargent.

In Newburyport, Capt. Ezra Hale to Miss Almira Perkins.

In Leicester, by Rev. Mr. Nelson, Mr. John J. Southgate to Miss Sarah Swan; Mr. Charles Hale, of Leominster, to Miss Mary Wheeler, of the former place.

In Portsmouth, on Sunday last, Mr. Mathias Walker to Miss Charlotte Cutts.

In Washington, D. C. Rufus Dawes, Esq. of Baltimore, to Miss Elizabeth Eliot, daughter of Hon. Wm Cranch.

In Natchez, Mr. Jonathan W. Woore, of Boston, to Miss Elizabeth Downs, of Windsor Vt.

DEATHS.

In Hingham, Levi Lincoln, M. D. aged 51; Mrs. Elizabeth, wife of Mr. Caleb Lincoln, aged 72.

In Medford, Mrs. Mary, relict of the late Benjamin Hall, Esq. aged 92.

In Lexington, on the 20th inst. Amos Muzzy, Esq. aged 63.

In Norton, Rebecca Leonard, aged 83.

In Taunton, Mr. Ruel Dean, aged 62.

On Saturday morning, the 23d inst. Rev. Daniel Fuller, of Gloucester, Cape Ann, aged LXXXIX.

In Dartmouth, Mr. William Thacher, aged 80.

In Bristol, R. I. 9th inst. Hon. William D'Wolf, aged 67—On the 15th, Mrs. Charlotte D'Wolf, aged 65, widow of the deceased.

MASSACHUSETTS PEACE SOCIETY.

THE Members are requested to attend a meeting to be held at the Chapel of the Old South, Spring Lane, on *Tuesday,* 2d June next, at half past 3 P. M. to consider a proposed change in the Constitution.

JNO. BAKER, *Rec'g Sec'ry.*

DABNEY'S ANNOTATIONS—No. VII.

JUST published by N. S. SIMPKINS, & Co. Corner of Court and Brattle-street, "Annotations on the New Testament," No. VII. City subscribers to whom No.'s V. and VI. are still due, may be supplied with them, as above. 3t May 30.

ATHENEUM—THIRD SERIES.

JUST published by JOHN COTTON, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for June 1, 1829; Embelished with an elegant whole-length Portrait Figure, in an English Dinner Dress. An elegant whole-length Portrait Figure, in a Parisian Ball Dress.

CONTENTS.

Edinburgh Sessional School; The Wanderer; Sketches of Contemporary Foreign Authors, Statesmen, &c.—No. III.—Canova; Autobiographies.—A Fragment from the "Noctes;" Who loves me best?—By Mary Ann Browne; Pains of Music; Sagacity, &c. of Dogs.—Library of Entertaining Knowledge; Southey's New Work; The Grave of the Broken Heart.—Chapter III.; The Indian with his Dead Child.—By Mrs. Hemans; Flowers on the Alps; My Mother.—By Mary Ann Browne; Vernal Invocation.—By Delta; The latest Female Fashions—English Ball Dress—English Dinner Dress—Parisian Ball Dress. (*With a Colored Plate.*)

Varieties.—The Atlas; Talma; Inside of the Earth; New Bread; Literary Notices. May 30.

INSTRUCTION IN MUSIC.

THE Misses Withington, teach Music on the PIANO-FORTE and ORGAN. at No. 8 Crescent Court.

Their manner of Instruction embraces the most simple, and, at the same time, the most useful, practical system of thorough Base or Harmony. They respectfully solicit those who are disposed to learn, to call and satisfy themselves as to their mode of teaching, terms, &c. May 9.

THE MISS QUINCYS,

HAVING opened an Infant School, at No. 63 Milk street, in operation since the 4th inst. accommodated with spacious Rooms, and a commodious yard and garden for air and exercise, invite the patronage of Ladies' to their determined exertion, to unite the most affectionate care, to the most facinatieg means of instructing the Infant mind.

N. B.—Classes of misses of any age, will be taught sewing, in separate apartments. May 23.

JUST PUBLISHED

By MUNROE & FRANCIS, 128 Washington-street.

Trimmer's England.

A Concise History of England, comprised in a set of easy Lessons, designed particularly for young persons, and brought down to the present time; with Chronological Tables at the end of each Reign, and a head of each Sovereign annexed. By Mrs. Trimmer. This is the best History of England for Schools extant; and will impress on the minds of Children the important subjects with more force than any other History.

New Drawing Book.

A second edition, revised and much improved, of "The New Initiatory Drawing Book;" containing six quarto pages of a great variety of subjects for beginners; together with printed Instructions for Learners

Life of Leigh Richmond.

Abridged from the Original Memoir; by a Lady of Massachusetts; in a small volume designed for young persons, and for distribution, is just published. May 2.

HOUSE TO LET.

TO Let, part of a House, No. 33 Orange Place, containing a Parlor, Kitchen, Washroom and 6 Chambers. Inquire at this Office. 3t May 23.

RELIGIOUS TRACTS.

PARTS of editions of several valuable Religious Tracts remain on hand at this office, which will be sold for distribution, at the original cost. May. 23.

MRS. BARBAULDS'S WORKS.

THE Cambridge edition of the works of this distinguished lady, is the most complete of any which has been published either in this country or in England. A few sets of this edition in 3 vol. 12 mo. may be obtained at this Office at the small price of *one dollar fifty cents,* bound in boards with cloth backs. May 23.

BOOKS FOR JUVENILE LIBRARIES.

FOR sale by L. C. BOWLES No. 50 Washington street, a large assortment of *Juvenile Books,* of the most approved character; such as are particularly recommended for Juvenile Libraries, &c. These books are now offered at a great discount from usual retail prices.

Persons who wish to furnish Juvenile Libraries, have now an opportunity of being supplied with good Books, at much less prices, than they have ever before been offered. May 23.

ADAMS' PATENT.

SWELLED BEAM BEDSTEAD.

NO. 422, Washington street, near Boylston Market, a few doors south of Washington Bank.

These Beadsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the *Swelled Beam* the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patents, on the most reasonable terms.

☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr. Adams, as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Beadsteads manufactured and offered for sale, as an improved article, which has not the patent Swelled Beam. 8t. May 23

SELECTED POETRY.

HYMN.

The following original hymn, alluded to in our last, was sung at the late Ordination of Mr. Hedge, at West Cambridge.

God in Heaven! to thee we raise
Humble prayer and fervent praise;
Thou, to whom all praise belongs,
Hear our prayers, accept our songs;
Father, look in mercy down—
These our rites with favor crown.

Lo! another offering
To thy courts this day we bring;
And another laborer here,
To thy vineyard's service cheer;
Welcome, fellow-laborer, thou!
Lord, accept thy servant's vow!

In thy service he would live—
Life and strength to thee doth give;
Nourish'd with immortal truth,
May the vigor of his youth,
Pour'd upon thine altar, be
Grateful incense, Lord, to thee.

Without guile and without fear,
May he guard thy kingdom here;
Erring souls from error free,
Lead the ransom'd heart to thee;
Quell unhallowed passion's strife,
Quicken languor into life.

Bless *him* who this day doth give—
Bless *them* who this day receive;
Guardian who dost never sleep,
Guard the shepherd and the sheep;
Days of earthly pasture past—
Take them to thy fold at last.

God in Heaven! what wait we for?
Thou whom Word and world adore,
Thou in whom all creatures be,
Fill our hearts with love of thee;
These our rites with favor crown,
Father, look in mercy down.

HYMN.

[We gave in our last a brief account of the Ordination of Mr. J. L. Sibley, as colleague pastor with the Rev. Mr. Newell, of the Congregational Society in Stow. Two original hymns were sung on the occasion, of which we give, at present, but one.]

Lord! within thy temple gate
Flock and Pastor on Thee wait,
Unto Thee, our Father, Friend,
One in voice and heart we bend
Whilst for thy rich grace we pray
On the bonds we form to day,—
Thou on whom alone we rest,
Bless us and we shall be blest.

Bless us whilst we hand in hand
Journey towards the better land;
Foes we know are to be met,—
Snares the pilgrim path beset,—
Clouds upon the valley rest,
Rough is the dark mountain's breast,—
And our home may not be gained
Save through trials well sustained.

May we ever onward move
Linked in closest bonds of love,
Striving for the holy mind
And the soul from sense refined,
That when life no longer burns
And the dust to dust returns,
With the strength which Thou hast given,
We may rise to Thee and Heaven.

God of mercy! on Thee all
Humbly for thy blessing call.—
Save us from the evil tongue
And the heart that thinketh wrong,
And the sins, whate'er they be
That divide the soul from Thee.—
God of grace! on Thee we rest,
Bless us and we shall be blest.

MISCELLANEOUS SELECTIONS.

ANSWER TO DR. WORCESTER'S LETTER.

In the Register of Feb. 21st, we published Rev. Dr. Worcester's farewell letter to the Massachusetts Peace Society. We now publish the answer of the committee appointed at the last annual meeting to address him on the subject.

Boston, December, 1828.

SIR,—At the annual meeting of the Massachusetts Peace Society, on the 9th inst. the undersigned were appointed a Committee to address you on the subject of your letter of the 2d inst. to the officers and members of the Society, which was read at that meeting.

The Society have viewed with feelings of the strongest sympathy and affection, the arduous and faithful labors, in which you have been engaged for the last thirteen years, in the cause of peace. They have instructed us to express to you their unfeigned respect and gratitude. They bless the God of peace who has so long continued to them the benefit of your enlightened and judicious co-operation; and whilst they regret that you feel yourself compelled to resign the offices which you have so ably filled, they assure you that you are accompanied in your retirement with their earnest wishes that your old age may be comfortable, and the termination of your useful life peaceful and happy. We have been instructed to ask your consent that the letter addressed by you to the Society may be sent to the editor of the Harbinger of Peace, to be inserted in that publication.

CHA. LOWELL,
JOHN TAPPAN,
J. P. BLANCHARD, } *Committee of M. P. S.*

LIBERIA.

The location of Monrovia, says Dr. Randall, is the most delightful that can be imagined, Since the woods have been cleared away on the South side of the Peninsula, our town is in full view from the ocean, and has really an imposing appearance. The situation of the place gives it most important commercial advantages; and, whatever may be the final success of our colonizing operations, nothing but some most unfortunate disaster can prevent this from becoming one of the most important commercial cities on the African coast.

MESSRS. CAMPBELL AND OWEN.

We gave on the 16th inst. a brief account of a debate which recently took place at Cincinnati, Ohio, between Rev. Mr. Campbell and the noted Mr. Owen, late of New-Harmony. We give now a more full account of the debate, from the Cincinnati Chronicle of the 25th of April.

The debate between these two individuals commenced in this city, on Monday, the 13th inst. and was continued nine days successively. Seven Moderators were chosen any three of whom were authorized to preside over the meetings. There was each day of the debate, an audience of more than 1200 persons, many of whom were strangers, attracted to our city by the novelty and importance of the discussion. The arguments on both sides of the question, have been regularly taken down by a stenographer, and will, we understand, be published.

We were not among those who anticipated any very beneficial results from this meeting, fearing that, as is too often the case in these personal interviews, the equanimity of temper would be disturbed, and the debate sink into acrimonious recrimination. Such, however, has not, we believe, been the case in the present instance,—the Christian forbearance of the one, and the philosophic complacency of the other, having throughout the controversy, elicited from each, marked courtesy of deportment. The audience have listened with respectful attention, and we are not apprized of the occurrence of any incident, calculated to inspire a regret that the meeting has taken place. We have, however, reasons for thinking that if Mr. Owen had anticipated the acceptance of his challenge by so able an opponent as the one he has so recently met, it never would have been given; and that if Mr. Campbell had been fully apprised of all the "circumstances" by which the philosopher of New Lanark is surrounded, the challenge would not have been accepted.

It is not on this occasion, our intention to offer any particular analysis of this controversy, which is rendered the less necessary, by the prospect of an early publication of the entire arguments.

It will be recollected that Mr. Owen proposed to prove, that *all the religions of the world were founded in the ignorance of mankind—that they are opposed to the never changing laws of our nature—that they are the only bar to the formation of a society of virtue, of intelligence, and of charity in its most extended sense.* To sustain these positions, Mr. Owen produced and read the following "Twelve Fundamental Laws of Human Nature."

I. That man at his birth is ignorant of every thing relative to his own organization, and that he has not been permitted to create the slightest part of any of his natural propensities, faculties or qualities, physical or mental.

II. That no two infants at birth have yet been known to possess precisely the same organization; while the physical, mental and moral differences, between all infants, are formed without their knowledge or will.

III. That each individual is placed, at birth, without his knowledge or consent within circumstances which, acting upon its peculiar organization, impress the general character of those circumstances upon the infant, child, and man. Yet that the influence of those circumstances is, to a certain degree, modified by the peculiar natural organization of each individual.

IV. That no infant has the power of deciding at what period of time, or in what part of the world, he shall come into existence, of whom he shall be born, in what particular religion he shall be trained to believe, or by what other circumstances he shall be surrounded from birth to death.

V. That each individual is so created, that, when young, he may be made to receive impressions, to produce either true ideas or false notions, and beneficial or injurious habits, and to retain them with great tenacity.

VI. That each individual is so created, that he must believe according to the strongest impressions that can be made upon his feelings and other faculties, while his belief in no case depends upon his will.

VII. That each individual is so created that he must like that which is pleasing to him, or that which produces agreeable sensations on his individual organization, and he must dislike that which creates in him unpleasant or disagreeable sensations; while he cannot discover, previous to experience, what those sensations shall be.

VIII. That each individual is so created, that the sensations made upon his organization, although pleasant and delightful at their commencement, and for some duration, generally become, when continued beyond a certain period, without change, disagreeable and painful. While on the contrary, when a too rapid change of sensations is made on his organization, it dissipates, weakens, and otherwise injures his physical, intellectual, and moral powers and enjoyments.

IX. That the highest health, the greatest progressive improvements, and the most permanent happiness of each individual, depend in a great degree upon the proper cultivation of all physical, intellectual, and moral faculties and powers from infancy to maturity, and upon all these parts of his nature being duly called into action, at their proper period, and temperately exercised according to the strength and capacity of the individual.

X. That the individual is made to impress and to acquire the *worst* character, when his organization at birth has been compounded of the most inferior propensities, faculties and qualities of our common nature; and when so organized, he has been placed, from birth to death amidst the most vicious or worst circumstances.

XI. That the individual is made to possess, and to acquire a medium character, when his original organization has been created *superior*, and when the circumstances which surround him from birth to death produce continued *vicious or unfavorable* impressions. Or, when his organization has been formed of *inferior* materials, and the circumstances in which he has been placed from birth to death, are of a character to produce *superior* impressions only—Or, when there has been some mixture of *good* and *bad* qualities in the original organization, and it has also been placed, through life, in varied circumstances of *good* and *evil*. This last compound has been hitherto the common lot of mankind.

XII. That the individual is made the most superior of his species, when his original organization has been compounded of the best ingredients of which human nature is formed, and when the circumstances which surround him from birth to death are of a character to produce only superior impressions; or in other words, when the circumstances, or laws, institutions and customs in which he is placed, are all in unison with his nature.

How far these twelve 'divine laws' or 'gems,' as Mr. Owen is pleased to call them, prove, that all the religions of the world are founded in the ignorance of mankind, and are the cause of all the existing vice and misery, is for the reader to determine. The author of them seemed to consider their pertinency to the subject matter of debate, so great, that he read them, as we are informed, twelve times to the audience. They constituted, indeed, the sum and substance of the philosopher's argument, and, interspersed with expressions of the rankest infidelity, and the most dangerous heresies in morals, they were repeated, from day to day, with fatiguing insipidity; and applied, without application, in every stage and condition of the debate. It will be perceived, that these 'twelve gems,' which, until disinterred by the 'forty years' labor of their discoverer, had lain buried for two thousand years,' are little more than the substance of certain lectures on the 'Social System' of *parallelograms*, which have already been pronounced by Mr. Owen, in all the great cities from London to New-Orleans. That he has succeeded in impressing their truth upon a single one of his hearers, it would be hazarding too much to admit: and so far from having established, or even sustained, to any tolerable extent, the several positions in his challenge, we believe we are speaking the opinion of nine tenths of his audience, when we say, that a greater failure has seldom been witnessed on any occasion. All admit that the talent, the skill in debate, and the weight of proof, were on the side of Mr. Campbell.—Those who believed this philosopher of 'circumstances' and 'parallelograms' to be a great man, appear to be sadly disappointed; many of those inclined to his theory of 'social compacts,' have relapsed into a state of sanity; while the disciples of infidelity have either been shaken in their faith, or provoked, that their cause should have been so seriously injured by mismanagement and feebleness. So far as it regards the cause of truth, this discussion has been *fortunate*, but so far as it respects the peculiar views of the challenger, *unfortunate*. We have already questioned the sincerity of Mr. Owen's expectation that his challenge would be accepted. The reason for giving it is obvious enough. His new system was falling into disrepute,—his doctrines were beginning to pall upon the public ear,—those who had been enchanted by his theories were disgusted with their practical results,—and New-Harmony was a striking, we can hardly say, *living* memorial of the egregious folly of his Utopian schemes. To sustain his character as a moral reformer, and gratify his ambition for notoriety, it became important to keep alive public interest upon the subject. The challenge was therefore given in New-Orleans for *effect*, and was republished and perverted in its meaning, for a similiar purpose in London. Mr. Owen's real or assumed enthusiasm on the subject of reforming the world, seems to be in no manner abated by his signal discomfiture at this meeting. We should not, indeed, be surprised to hear that he left our city exclaiming, to quote his own words, on a former occasion—'My friends, in the day and hour, when I disclaimed all connexion with the errors and prejudices of the old system—a day to be remembered with joy and gladness, henceforward through all ages, the dominion of faith ceased; its reign of terror, of disunion, of separation, and of irrationality, was broken to pieces like a potter's vessel. Now henceforth charity presides over the destinies of the world.'

Mr. Campbell, after making an ineffectual effort for several days to confine his opponent to the points in dispute with them, set out to establish the truth of revelation, and to apply the precepts of christianity to the present condition and future hopes of mankind. In doing this, he manifested an intimate acquaintance with the subject. He is undoubtedly a man of fine talents, and equally fine attainments. With an acute, vigorous mind, quick perceptions, and rapid powers of combination, he has sorely puzzled his antagonist, and at the same time both delighted and instructed his audience by his masterly defence of the truth, divine origin, and inestimable importance of Christianity. That Mr. Campbell would bring forward any new facts upon this subject was not to be expected; but he has arranged, combined, and enforced those already existing, in a manner well calculated to carry, as we are informed it has in several instances, conviction to the doubting and sceptical mind.

We think that much the smaller number of his hearers were apprized of the overwhelming mass of evidence which exists, in support of the authenticity of the scriptures. By this discussion, a spirit of inquiry has been set afloat, and the sources from whence this testimony has been drawn and the mode of its application, pointed out. In this, it is, that we anticipate a result from the controversy, more beneficial than was generally expected prior to its commencement. As it regards the reputation, for talents, piety and learning of Mr. Campbell, his friends have no cause to regret his present visit to our city. The same cannot, perhaps, be said of the infidel followers of Mr. Owen.

In conclusion, we may be permitted to say, that the signs of the times are greatly deceptive, if the "Twelve Fundamental Laws of Nature, by which Mr. Owen, with the aid of a few parallelograms, is to form an "entire new state of existence," are destined very speedily to supercede the divine laws of the "Twelve Apostles." We have no faith in the overthrow of the established order of society and the great system of Christianity; even by the conjoint attacks of the New Lanark Philosopher and Miss Fanny Wright. If the genius, the wit, the ridicule and the argument of such men as Hume, and Voltaire, and Condorcet, and Gibbon, and Paine, have failed to arrest the mighty and wide-spreading march of the christian religion, it requires no small degree of credulity to believe, that *Robert Owen* can ever be successful. As well might we anticipate, that the sun at *his* command would stand upon Gibeon, or the fiery comets be staid in their erratic wanderings through the regions of infinite space.

The Cincinnati Crisis, of April, 23, adds the following circumstance.

"At the close of the debate, Mr. C. stated, that whereas there had been, during the discussion, such insulting and indignant reflections cast upon the Christian religion, and those who were teachers of it—without exciting any expressions of disapprobation from the audiences, that he felt anxious, as the report of this meeting would be spread, probably over all the civilized part of the globe—that it should be stated from what motives these feelings were suppressed: whether it was from the charity and forbearance which the Christian doctrine inculcates to mankind; or whether the audience entirely consisted of infidels, or persons opposed to the dissemination of Christianity. To prove this he desired that all who had been actuated in their conduct by the former of these causes would signify it by standing up; when almost the whole audience, consisting of probably 2,000 persons arose. He then requested them to be seated, and all those who had been influenced by the other reason would stand up, when he could not count more than four."

MIRACULOUS IMAGE OF THE VIRGIN MARY IN POLAND.

Peter the Great being once at a town in Poland heard much of a wonderful image of the Holy Virgin, which had been seen to shed tears during the celebration of mass, and he resolved to examine this extraordinary miracle. The image being highly elevated, he asked for a ladder, ascended it, and approached close to the image. He discovered two little holes near the eyes.—He put his hand to the head dress, and lifted up with the hair a portion of the skull.—The Monks, who stood at the foot of the ladder, quietly regarded the Czar, for they did not imagine he could so soon discover the fraud; when he even put his finger upon it, they shuddered to behold their miraculous Virgin thus dishonored. The Emperor discovered within the head a bason whose bottom was even with the eyes. It contained a very few small fish, the motion of which agitated the water, and caused it to issue slowly and by small quantities, from the two apertures at the corner of each eye. He descended the ladder without seeking to undeceive the devotees, or any one; but addressing himself to the Monks, he said coldly to them "That is a very curious image indeed."

Anecdote. The alarm which some ecclesiastics and others manifest at the idea of catholic emancipation, and the difficulty they have, or say they have, in seeing what others call the justice and propriety of such a measure, may be illustrated by the following circumstance. The late Rev. Robert Robinson, the baptist minister at Cambridge, was in the habit of discussing the principles of dissent from the Church of England with some of the heads of houses at that University. One day, when the conversation was warm, and Mr. R. was plying these gentlemen with his reasons for dissent, he could get no other answer than, "We can't see it." On this, Mr. R. took his pencil, and wrote on a slip of paper the Greek word *Theos* (God,) and said, "Can you see that?" "Yes," was the reply. He then took from his pocket a guinea, with which he covered the word, and said, "Gentleman can you see it now?" "No," was the answer. "The reason," replied Mr. R. "is obvious."

Dress the Mind. On the Sunday morning before going to church, what a dressing there is among all classes, and what a stir to appear gay and pleasing! Is it quite sufficient for the great purposes of our existence to wash the outside of the platter?—Curls may be arranged, fine tortoise shell combs fixed, sparkling ear-rings hung, splendid garments displayed, and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with rivalry, and kept on the torture by ignorance and vanity. Windsor soap does not wash out the stains of the heart; Cologne water cannot throw a fragrance over an impure mind; nor will all the rubies of Golconda dazzle the recording angel into a forgetfulness of filling up the leaves of the book of retribution.

JOTHAM ANDERSON.

FOR sale at this Office "Recollections of Jotham Anderson," by Rev. H. Ware jr. May 23.

APPARATUS,

For Schools, Academies, and Lyceums.

THE importance of Apparatus in elementary instruction is fully proved by the success of Infant Schools. Indeed a moment's reflection must satisfy any one that impressions, especially upon the minds of children, made through the medium of the eye, are rapid, deep, and permanent; and that a collection of instruments fitted for familiar illustrations in the essential branches of a system of popular education, must be a valuable accession to the means of instruction.

Under these views upon the great subject of Popular Education, Mr. HOLBROOK has devised and collected the following articles of apparatus for Schools and Lyceums.

For the fundamental, but neglected science of *Geometry*, a set of geometrical solids and diagrams, with a small Manual to aid teachers and their pupils in learning and applying to mensuration and other practical purposes, the principles of this science.

To use these instruments for introducing a child to the first principles of this interesting and useful science his attention should be immediately directed to examining the diagrams and solids, and commit nothing to memory from the book. For young children, imitating the diagrams upon slates, and for older children and adults, drawing them correctl with the proper instruments, are good exercises, and a natural introduction to perspective and other kinds of drawing.

For Natural Philosophy—the mechanical powers; viz. levers, pulleys, wheel and axle, wedge and inclined plane, hydrostatic bellows and cyphon.

For Astronomy—a representation of the Solar System, to show the comparative size of the planets, their distances, motions, &c. two instruments for tides, several for eclipses and changes of seasons, and one to show why the earth and other planets are flattened at the poles.

For Chemistry—a pneumatic cistern, lampstand, flexible tube and various other articles, as they may be ordered.

In devising and collecting the articles above named, particular reference has been had to clearness of illustration, ease of using, and cheapness. It will not be doubted that the last object has been attained, when it is stated that a full set of Apparatus comprised in the above list can be procured for Fifty Dollars.

Air Pumps, Electrical and Galvanic Apparatus and various other more expensive instrvments, can be made to order, at prices according to the kind and number of articles.

For Geology—labelled specimens of the most valuable productions in the mineral kingdom, with a small volume to explain the ingredients, properties and uses of each, are preparing and will be ready for delivery early in the season.

Measures are in progress to furnish the necessary Apparratus for Infant Schools, and especially for introducing some of the Infant School exercises into Primary and other Schools.

It will probably be difficult for any one to conceive of more direct or efficient measures, to raise the standarn of *common education*, or for the universal diffusion of knowledge, than for each town to procure a cedtral deposit of apparatus, sufficient for popular lectures, and weekly or stated courses of instruction in the essential branches of an enlightened and practical education, and to supply primary and other schools with instruments fitted to illustrate clearly to the minds of children through the medium of the *eye*, the elements of the several branches which it is the object of teachers to inculcate.

☞ Remittances and orders for the articles above named, or others, directed to JOSIAH HOLBROOK, Boston, will be immediately answered.

May 2. 6t.

ABBOT'S SERMONS.

THIS day published by WAIT, GREENE, & Co. Booksellers, 13 Court-street, a volume of Sermons, by the late Rev. JOHN EMERY ABBOT, of Salem, Mass. With a Memoir of his life, by Rev. HENRY WARE, JR. of Boston.

These Sermons are wholly of a practical and devotional character, and have been selected for publication from a belief that they are peculiarly calculated to do good. They enter into the springs and principles of the religious life, and present the Christian Religion in its most amiable and affectionate features. Attached to the memoir, are several extracts from a Journal of the author, kept at Havanna.

SUNDAY SCHOOL BOOK.

W. G. & Co. have just published the third edition of the Sunday School Hymn Book. This Book is introduced into almost every Sunday School, particularly those supported by Unitarian Parishes, &c.

THE WELL SPENT HOUR.

This work has been bound into 1 volume, and forms a neat volume for Juvenile Libraries.

For Sale. A great variety of Books for Sunday Schools and other Libraries; such as 'Happy Valley'—'Happy Days'—'Mary and her Sister'—'Sketches Nat. History of Animals'—'Sketches of the Wallington Family'—'Fruit and Flowers'—'Mary Jones'—'Harry and Lucy'—'Early Days'—'Evening in Boston'—'Esther'—'Two Birth Days'—'Sophia Morton'—'Temptation'—'George Mill's'—&c. &c.

BOOK BINDERY.

W. G. & Co. have made arrangements by which they can bind Books of every description in the neatest manner, and at reasonable prices.—Orders received as above, will be attended to. April 18. 6tis

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co No. 13 Court-st. *The Warning*, in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and consti tutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

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